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Church in South Carolina.

URGENT NEED OF MORE LABORERS IN THE VINEYARD.

(Concluded from page 36.)

It is almost superfluous to say, that the same means should be employed as heretofore : that we should go on to distribute Bibles, Prayer-Books and Tracts; that we should continue the missionary stations which still need assistance, and, from time to time, add others to the number. These means have been used with some degree of success. But they have been insufficient to supply the spiritual wants of the interior. The progress of the Church by them has been so slow as to discourage many a heart anxiously looking for her beautiful services. Hundreds of families in the Upper Country, despairing of ever being supplied with the ministry of their choice, and feeling the necessity of connecting themselves with some body of Christians, have reluctantly, and under what they considered an imperative sense of duty, joined themselves to one or other of the societies around them. Their children grow up with all the sympathies, views and feelings of those with whom they associate ; and thus are, perhaps for many generations, lost to the Church of their fathers. The desire of having the stated services of the Church among them is known now to exist at several interesting points. The question has been frequently asked by the residents in those places, "If we organize ourselves into a congregation, will a minister be sent us?" The question unfortunately cannot be answered in the affirmative. Where are the men to fill these new and promising locations? They are not to be found. We have not a sufficient number of clergymen to supply our old congregations. The chief want,

therefore, is that of pious, zealous, laborious clergymen. How shall they be obtained?

It is melancholy to yield to the persuasion, that we must wait for the slow process of raising them up one by one, as pious young men finish their education and enter upon the active duties of life. But ought not some special effort to be made for this purpose? Ought not clergymen to look out in their respective flocks, young men and middle-aged men of fervent piety and of suitable talents and education, and laying before them the wants of the Church, and the crying need of more laborers in the harvest fields of our Master, to persuade them by their love of souls perishing in their sins, to lay aside their present occupations, and to enter the more immediate service of Christ? Cannot our Sunday School and other teachers select lads of intellectual promise and of early piety, and cause them to be prepared for this high and holy work? Will not parents more frequently than heretofore dedicate their sons to the service of the temple of the Most High? Above all, ought we not, all of the clergy and of the laity, to send up fervent, incessant, importunate prayer to the Lord of the harvest, that He would send forth more laborers—that He would multiply them tenfold—that He would endue them with zeal, with perseverance, with discretion, with a hearty love of their work—and that He would through their means cause the desert to blossom as the rose? If these means are used—used by the members, as well as the ministers of the Church—used in unwavering faith—used with energy and steady perseverance, then will, in a few years, the Church put on her beautiful garments—then will she go forth as an army with banners—then will her march be ever onward, conquering and to conquer, till her enemies are overthrown, till the forces of sin and Satan are subdued, till Jesus shall reign in all hearts.

In 1810, it became necessary to provide accommodation for a third congregation in the city. This congregation was collected, (as were afterwards two others, St. Stephen's and St. Peter's,) in the building belonging to the French Protestants, then vacant, and placed under the pastoral care of the Rev. Dr. Percy. A spacious and handsome edifice was erected in the suburbs of the city, and called *St. Paul's*. It is built of brick and rough cast. Its founder, Dr. Percy, was an Englishman, an associate of Whitefield, and one of the preachers employed and sent out by Lady Huntingdon. In 1772, he was sent by her to Georgia, whence he came in the following year to Charleston. In 1781 he went to England, and returned to Charleston in 1804. Here he became temporary assistant minister in St. Michael's and St. Philip's Churches, in which capacity he officiated till he took charge of the new congregation of St. Paul's, Radcliffeborough.

In 1818, the Rev. Dr. Bowen* was elected, as successor to the lamented Dehon, in the double capacity of Rector of St. Michael's Church and Bishop of the Diocese. His father, the Rev. Penuel Bowen, had been a minister among the Congregationalists, but had sought and obtained Holy Orders in the Church. He removed from New England, and took charge of St. John's Parish, Colleton, in 1787, where he resided about a year, and fell a victim to the climate. Nathaniel, his second son, was born in Boston in 1779. Deprived thus early of paternal care, he found in Bishop Smith a true friend and patron, to whom, under God,

* See a sermon on his death by Bishop Gadsden.

it was his delight in after-life to express his gratitude. He was educated almost entirely under Dr. Smith's direction, and received from him his degree of A. B. in the Charleston College at the early age of fifteen. To this institution much of his time was afterwards given in the capacity of tutor, of Principal for a time, and of Trustee for many years. Indeed, he was always deeply interested in the subject of education, and was the warm advocate of schools in connection with the Church long before he had any efficient supporters in so good a cause.

His theological studies were prosecuted chiefly under the direction of the Rev. Dr. Parker, then Rector of Trinity Church, Boston, and with the use of his library. He was there admitted to Deacon's Orders in 1800, by Bishop Barr, and to Priest's Orders in 1802. His first employment in South Carolina was as Chaplain of the Charleston Orphan House. As this, however, is not a Church institution, but under the control of the city government, the jealousy of the sects was soon excited, and he retired. The expedient was then adopted of inviting all the Protestant ministers in the city to officiate in their turn, and thus the children are without any pastoral care.

Mr. Bowen was, for a time, the minister of St. John's Church, Providence, Rhode Island, and thence, in 1802, was transferred to the assistancy of St. Michael's, Charleston. Here his characteristic reverence for Church order, and freedom from selfish considerations, were illustrated by his refusal to be placed on an equality with the Rector, under the anomalous title of Co-Rector. Subsequently, the Rev. Dr. Jenkins, the Rector of St. Michael's, having been elected to the same office in St. Philip's Church, Dr. Bowen was unanimously elected his successor.

"In 1804," says Dr. Gadsden, "the diocese was reduced, we may say, to its original elements. The Bishop was gone to his rest, no Convention had been held for five years, and there was no Standing Committee existing or acting. The Rev. Mr. Bowen, the youngest minister in it, was one of the principal leaders in the measures for its reorganization. A Convention of the Churches was held in February, 1804; rules for its governance, chiefly prepared by him, were adopted, and he was elected Secretary of the Convention and of the Standing Committee. * * * Having thus provided for the stability of the diocese, he looked to its increase; and, by holding services in vacant parishes, by counselling and assisting their leading men in measures for repairing or building churches and rectories, and for procuring the services of clergymen, he was the means of reviving several old congregations."

In 1809, he accepted the Rectorship of Grace Church, New York, which he held till 1818. To show that his services were highly appreciated there, it may be mentioned that several gentlemen were ready, in order to secure his continuance, to pledge for his family, in the event of their surviving him, the income of a fund of \$10,000.

He was consecrated in 1818, in Philadelphia, by Bishop White, of whom he always spoke in terms of the profoundest veneration and warmest love. In the office of Bishop, he presided over the diocese for more than twenty years, commanding the respect of all by his gravity and sincerity, his profound learning and singular insight into human character, and the affection of many by his kindness

and urbanity. His manners were those of the finished Christian gentleman, grave, natural, dignified, and self-possessed.

“From boy-hood, his health was often interrupted. Change of climate, long voyages and journeys, the skill of several eminent physicians, and remarkable carefulness as to diet and exposure, afforded him temporary relief, but he, for no very long time, had vigorous health, and his sufferings were various; now protracted, now acute. But his studies, his labors, his services, were never relaxed. He has been known to climb a flight of stairs on his hands and feet, when he was too infirm to walk erect, in order to administer the consolations of religion to the sick of his congregation. He was to the last a close student, a wide and various reader, not only in theology, but in the general literature of the day, and an acute and discriminating thinker. Ecclesiastical history was a branch of theological knowledge, in which he particularly excelled. In it his attainments were remarkably extensive and accurate. His knowledge of the classics was extremely accurate, and his skill in Latin composition above mediocrity. His piety was silent, reserved, retiring, but humble and earnest. Of his physical sufferings he had an extreme aversion to speak, except in the confidence of intimate friendship. Often, the writer is satisfied, by opportunities of confidential converse, not accorded to many, when he seemed to be harsh in manner, it was but the involuntary distortion produced by sudden and acute pain. With peculiarities, which were never concealed, he was a good man, a faithful pastor, and an excellent Bishop. The writer, with many others, can remember him only with the affectionate veneration due to a father in Christ. He expired, after a short illness, in 1839, almost with his dying breath saying, “I know in whom I have trusted, and am at peace.”

Succession of Bishops in South Carolina.

1. The Rt. Rev. Robert Smith, D. D., was consecrated in Christ Church, Philadelphia, on Sunday, Sept. 13, 1795. Died Oct. 28, 1801.
2. The Rt. Rev. Theodore Dehon, D. D., was consecrated in Christ Church, Philadelphia, on Tuesday, Oct. 15, 1812. Died Aug. 6, 1817.
3. The Rt. Rev. Nathaniel Bowen was consecrated in Christ Church, Philadelphia, on Thursday, Oct. 8, 1818. Died Aug. 25, 1839.
4. The Rt. Rev. Christopher Edward Gadsden was consecrated in Trinity Church, Boston, on the first Sunday after Trinity, (Jan. 21,) 1840.

List of Parishes and Churches in the Diocese of South Carolina, with the dates of their foundation annexed, and notitia of their present state.

1. *St. Philip's* (original church built 1681,) parish, Charleston city, 1704.—A large and wealthy congregation. Communicants, 289 white, 140 colored—total 429.
2. *St. James's*, parish, Santee, Charleston district, 1706.—Without a minister. Has a church at Wambaw, and another at Echaw.
3. *St. Andrew's*, parish, Colleton district, 1706.—A winter congregation only. Communicants, 26 white, 16 colored—total 42.
4. *St. Bartholomew's*, parish, Colleton district, 1706.—Has two places of worship, the summer retreat being at the large village of Walterborough.

5. *Christ Church*, parish, Charleston district, 1706.—An old but feeble parish, at present supplied with stated services by a lay-reader. Two places of worship, the summer retreat being opposite Charleston.

6. *St. James's*, parish, Goose Creek, Charleston district, 1706.—Congregation nearly extinct. Church, of brick, built before the Revolution, and about to be repaired.

7. *St. John's*, parish, Berkley, Charleston district, 1706.—Two churches, of brick, both built before the Revolution, viz: *St. John's Church*, near Biggin creek, (the parish church, and the second erected on that spot,) and a chapel near Strawberry ferry. Also, a chapel of wood at Whiteville, a summer retreat. Communicants, 41 white, 149 colored—total 190. Has a rectory, with a small farm attached, glebe lands, which yield nearly the whole support of the rector, and some other funds.

8. *St. Thomas's and St. Dennis's*, parish, Charleston district, 1706.—Has very large funds, chiefly for the support of a free school. Is only a winter congregation. Communicants, 15 white, 50 colored—total 65.

9. *St. Paul's*, parish, Stono, Colleton district, 1706.—Has a large parish church, in which there is service during the winter and spring. In the summer, the rector and most of the flock attend at *St. Paul's Church*, Sumnerville, (see 46.) Communicants, 17 white.

10. *St. Helena's*, parish, Beaufort, Beaufort district, 1712.—A large and respectable congregation, liberal to all objects of public benevolence. Communicants, 121 white, 50 colored—total 171.

11. *Prince George's*, parish, Win yaw, Georgetown district, 1721.—Has considerable funds, but not sufficient for the salary of the rector. Communicants, 50 white, 20 colored—total 70.

12. *St. John's*, parish, Colleton, Charleston district, 1734.—Congregation respectable for numbers and wealth. Communicants, 62 white, 319 colored—total 381. The rector has been blessed by the addition of numbers of blacks to the Church.

13. *Prince Frederick's*, parish, 1734, Chapel Pee dee, Georgetown district, 1838.—An old congregation, lately revived. Numbers small, but the field of labor among blacks inviting.

14. *Prince William's*, parish, Beaufort district, 1745.—Communicants, 33. Two places of worship, Sheldon, and the chapel at McPhersonville.

15. *St. Michael's*, parish, 1751, Charleston city, (church built 1761.)—One of the most important congregations in the diocese. A rector and assistant minister. Communicants, 285 white, 33 colored—total 318.

16. *St. Mark's*, parish, Clarendon, Sumter district, 1757.—Communicants, 40 white, 5 colored—total 45.

17. *All-Saints'*, parish, Waccamaw, Georgetown district, 1767.—A new church now in progress. The rector has been particularly successful in the religious instruction of the blacks. Communicants, 38 white, 142 colored—total 180. Has a church, chapel, and a place for worship at the summer retreat.

18. *St. Luke's*, parish, Beaufort district, 1767.—Has two churches, one at Bluffton, a summer retreat. Communicants, 20 white, 24 colored—total 44.

19. *St. Matthew's*, parish, Orangeburgh district, 1768.—Congregation small. A parish church, and one at the summer retreat, at Totness.

20. *St. David's*, parish, 1768, Church Cheraw, Chesterfield district, 1820.—An old parish, organized before the Revolution. Becoming extinct, it was revived in 1820, and is now in a flourishing state.

21. *Church on Edisto Island*, parish, Colleton district, 1774.—Congregation consisting of planters and their families. Has a healthy summer retreat, with a chapel, besides the church used in winter. Communicants, 39 white, 50 colored—total 89.

22. *Claremont Church*, Stateburg, Sumter district, 1788.—A healthy residence. Communicants, 30 white, 63 colored—total, 93.

23. *St. Helena Church*, St. Helena Island, Beaufort district, —.—Has a summer retreat and two churches.

24. *Pineville and Upper St. John's*, Charleston district, 1807.—Has three churches and a large village, Pineville, formerly very healthy, but not so considered now. Communicants, 42.

25. *St. Paul's Church*, Radcliffeboro', Charleston Neck, 1810.—A large and handsome church in the suburbs of the city. Has a rector and assistant minister. Communicants, 232 white, 57 colored—total 289.

26. *Trinity Church*, Columbia, Richland district, 1812.—A very important station on account of its being at the capital of the State, and seat of the College. Congregation flourishing. Communicants, 85 white, 7 colored—total 92.

27. *North Santee Church*, Georgetown district, about 1817.—Congregation nearly extinct.

28. *Grace Church*, Sullivan's Island, Charleston district, 1817.—Chiefly a summer residence.

29. *St. Paul's Church*, Pendleton, Anderson district, about 1821.—Frequented by low-country planters in summer, but service held nearly or quite the whole year.

30. *Christ Church*, Greenville, Greenville district, 1825.—Frequented by low-country planters and others in summer, but service held the whole year.

31. *Grace Church*, Camden, Kershaw district, 1830.—Situated in a town of considerable trade.

32. *St. James's Church*, James' Island, Charleston district, 1831.—Congregation small, there being many Presbyterians, or Congregationalists, on the Island. Has a healthy summer residence and two churches.

33. *St. Peter's Church*, Charleston city, 1833.—A zealous and increasing congregation. Has a lecture room and a parochial school. Communicants, 188 white, 30 colored—total 218.

34. *Trinity Church*, Society Hill, Darlington district, 1833.—Congregation small. A prospect of organizing another in the neighborhood.

35. *Christ Church*, Wilton, Colleton district, 1834.—Congregation not large, but a wide field for labor in the religious instruction of negroes.

36. *Holy Trinity Church*, Grahamville, Beaufort district, 1834.—Communicants, 24 white, 26 colored—total 50.

37. *Trinity Church*, Edgefield, Edgefield C. H., 1835.—Has a temporary minister.

38. *St. John's Church*, Fairfield, Winnsborough, 1839.—Congregation new, but promising. Service held at two or three other places in the district.

39. *Trinity Church*, Abbeville, Abbeville C. H., 1842.—But just supplied with a rector. Church used in its unfinished state.

40. *Church of the Messiah*, North Santee, Georgetown district, 1842.—A winter congregation only.

41. *Church of St. Thaddeus*, Siken, Barnwell district, 1842.—Has a beautiful church, but as yet no stated minister.

42. *Emmanuel Church*, Landsford, Chester district, 1843.—No church building, and yet entirely Missionary ground.

43.* *St. Stephen's Chapel*, Charleston city, 1822.—A free chapel, highly useful to the poor. Congregation overflowing.

44.* *St. John's Chapel*, Hampstead, Charleston Neck, 1839.—Congregation not large, but increasing.

45. *St. Philip's Church*, Bradford Springs, Sumter district.—A summer retreat. No minister. It has not yet applied to be received into union with the Convention.

46. *St. Paul's Church*, Sumnerville, in St. George's parish.

Those two marked with an *asterisk* (*) are not entitled to a representation in the Convention, being Mission congregations.

Indians.

It must prove a source of gratification to our communion generally, that the very first recommendation of the Board of Missions to the General Convention in its Third Triennial Report, is the provision of the Episcopate for the native tribes in the Indian Territory.

The canonical action necessary to carry the *recommendation** into effect, taken in other cases was withheld in this, but the judgment of the Church's Missionary organ on the question remains; to be followed up, we trust, by the necessary enactments when the *expediency* of the measure becomes more generally manifest. To illustrate and enforce this, is the object of the brief remarks which follow.

1. For whom does the Church aim to make provision? We answer, for a **RACE** of men within the jurisdiction of the United States, and without the limits of existing dioceses.

Not for any one tribe in particular, nor for all the tribes† within the "Indian Territory," distinctively so called, though that is proposed as the theatre of the Church's

* It was resolved by the same, that the proposition for endowing the Episcopate to the Indians with the capital sum of \$20,000 be kept before the Church, and also that subscriptions be solicited for the present support of the Indian Episcopate until the endowment of the same is completed.

† Ninety thousand souls in all.

operations, but for all without the dioceses and within our limits, by the extension of which the number may be swelled from 300,000 to more than a million.*

An aim less comprehensive will not meet the demands of justice, of charity, or we may say charity winged by justice. Our commission from the Head of the Church embraces them all, to the extent of our ability.

This view sufficiently answers the objection drawn from the light in which this tribe basks, or the darkness which shrouds another. Where the Church finds a degree of civilization, she presses it into her service for further advances; where special difficulties oppose, she modifies her agency or bides her time. Were any tribe in the "territory" particularly Christianized, which is not the fact, she would rejoice that materials were somewhat prepared for her further aggressions.

2. Our aim then being to Christianize a race—that race broken up into tribes, some agricultural, others in the hunter state, not unfrequently inimical to each other, speaking different languages, occupying positions more or less accessible, differing too in resources—our own resources limited—what plan, simple, efficient, economical, comprehensive, *feasible*, shall we adopt?

Send out a sufficient number of presbyters and deacons to effect the object; or at least send out some to make a commencement? We have neither the means nor the men. Had we both, the jealousies on the part of those we would benefit, of a resident white ministry, would render it inexpedient for us to act in that way.

But *partial* results would follow the mission of one, two, or more. As an experiment it is not needed, for were success the measure of duty, and the motive to it, we might point to our Mission at Duck Creek as conclusive. *Native agency* must be relied on. How shall this be secured and prepared? The foundation should be laid in a system of female schools, the entering wedge of civilization and religion; to be followed up by a central school for boys.

This requires us to fix upon some readily accessible territory, in which facilities may be enjoyed for commencing operations. "The Indian Territory" satisfies all the conditions.

By whom shall the schools be conducted?

The *managing* objects sought determine this: the farm, the dairy, mechanical operations, as well as construction in letters—lay agency then, a layman's family, with female assistant for each, female school, and a sufficient number of families for the central boys' school.

Can such be obtained? We venture to say, Yes.

3. But to begin, sustain and advance this system, and secure its main object, the gift of the Church and its blessings to the race, what further agency is necessary?

The confidence of the Indians must be gained, and their own resources drawn out and applied. These resources have been derived from the forecast and humanity of the Government in granting annuities† or lands for purposes of education,

* The number in North America has been estimated at four millions. England will care for those in the North-West, but America must "send" to the South-West.

† That annuities have often proved a curse rather than a blessing, is to be attributed to the mode of distribution, and evil agencies attending it—not to benefaction itself.

or for their benefit generally, which they may be, as they have been, induced to apply specifically to this object.

The co-operation of agents of the Government, civil or military, resident in their midst, should be secured. This agency is incidental to the relation in which the Government stands to the Indian, who are its wards, and in some shape or other will be continued until they assume the entire management of their own concerns, and will always be found efficient in its influence for good or evil, as it falls in or not with the efforts of Christian bodies in their behalf.

The sanction and co-operation of the authorities at Washington must be enjoyed. Government has invited Christian bodies to enter with it on this good work, and distributes among them the funds it holds applicable thereto, in what it deems a just proportion. Through the Indian Bureau are dispensed the various facilities Government can extend for carrying on education and civilization.

The Church, acting in concert with Government, its agents on the spot, and the Indians themselves, must have its resources unlocked and applied. Its ear, if not opened, must be opened by one who is familiar with the workings of the whole system, and can state its progress—one who will be listened to with deference, and who can see to it, that amid the often conflicting claims of other objects, *this* is not overlaid, and secure for it, when once entered upon, a just share of the Church's nurture.

But, finally, when the fruits of the system develop themselves, there must be one who can gather them for the Church and the Church's extension, commission catechists, deacons, presbyters, consecrate churches, administer discipline, &c.

Is it not evident from this hasty and cursory glance, that a *Bishop of the Church*, having no other cure—enough this surely—must be the Church's agent. A layman, deacon, presbyter, might perform some of the necessary functions, but on no one less than a Bishop should or can the burden of them all be laid, and he should have an Assistant Bishop so soon as a native helper could be consecrated.

4. Can this aim, sought through this plan, by the proposed agencies, (*Deo juvante*,) be realized?

No doubt it will require time. Men impatient for results may say this is a slow process. It will be so truly; but will it not be in advance of all plans heretofore tried, none of which have yet resulted in the gift of an Indian Church to the Indian Race!

Let us trace the successive steps in the developement of the plan.

The Bishopric is endowed, or his present support, till the endowment is effected, secured. He first possesses himself fully of Indian history—the treaties they have made with Government—the past and present efforts of various Christian and benevolent societies in their behalf—explores the country with the sanction of Government, even to the Pacific, visiting particularly every tribe within the "Indian Territory," every agent, every garrison—examines closely the best sites for schools, and for the central school. Where the ground is not preoccupied, calls councils to interest the tribes, in the appropriation of treaty or other funds for female schools, in the selection of trustees, in incipient measures for the erection of

school-houses, visits the seat of Government, reports the results of his exploration, obtains the sanction for the proposed schools, the appropriation of such funds as it may see fit to entrust to the Church for purposes of civilization and education. He then, in connection and consultation with the Board of Missions, or its Committee, digests a minute plan of operations, which, if he should be cut off, his successor could take up at the point he left it, and carry it on to completion, embracing the whole field, and settling our policy for at least thirty years, including the preparation of books, course of instruction, &c. After which he visits the Churches (as many of them as possible), and unfolds the plans of the Mission—secures from them and their Sunday Schools the necessary families and funds—returns to the Indian Territory—establishes the female schools, and, when they are in successful operation, (by which time he will have sufficiently acquired the confidence of the Indians and an acquaintance with their families,) he can select proper youth for his central boys' school,* and to it devote his energies (assisted by the requisite number of Christian families) and prepare the pupils for positions of influence, for agriculture, for the mechanical arts, for teachers, catechists, and holy orders.

And thus, on the spot, by excursions through the Indian country, by visits to the seat of Government, and to the Churches at the East, the work would be advanced to such a point that the CHURCH IN THE WILDERNESS could sustain and perpetuate itself.

We never could understand why the claim of North American Indians (Heathen,) to receive the Gospel from North American Christians, should be considered secondary to that of Heathens thousands of miles off. The providence of God led our fathers to these shores, doubtless to confer as well as to receive good—as much to teach the untutored Indian the way to Heaven as to secure a Christian home for themselves, and lay the foundation of a Christian state, for the benefit of the world. His providence, too, has permitted (or they would not have been here) hundreds and thousands of Heathen Africans, and their descendants, to dwell in our midst; and we, their sons, enjoying the labour of the one class and the land of the other, without any apparent compunction turn our backs upon them, to hunt up “Turks and Infidels” thousands and thousands of miles from us. We respectfully urge that there is a *first* duty to the Heathen in America, and appeal to the common sense of every man if it be not so.

Miscellaneous.

(From a Sermon preached Nov. 10th, in St. Michael's Church, Charleston, S. C. by the Rector.)

“Lastly, let me speak of the measures for the *extension* of the Church. Of

* The pupils for *this* school would be drawn from the various tribes of the continent,—a sort of propaganda.

these the two most effective are the provisions for carrying the order of Deacons back again to its primitive place,—and for sending Bishops to the borders of, and far beyond, our own land.

It would have gladdened your hearts to witness the enthusiasm with which the first of these measures was greeted. It had been before the Church ever since the previous Session of the General Convention,—and was early under consideration in the House of Bishops, who, we were told, had its adoption much at heart. It soon came down to the lower House in the shape of a canon, but was set aside at first for other business of a more urgent nature. Meanwhile, at a meeting held in public, the Western Bishops, in representing the wants of their dioceses, pleaded earnestly for just such a set of men as are contemplated by this canon—men not illiterate or uneducated, but who with lesser qualifications in these respects, and particularly without classical attainment, would yet be “apt to teach,” and being experienced in the habits of the persons dwelling in the more secluded portions of our country, could go in and out familiarly among them, bringing “the Gospel in the Church” more closely to the homes and hearts of “plain people.”

Quickened by this representation, the Southern deputations were urgent for the measure, which we saw would supply us also with precisely the class of persons that we need for the instruction of our slaves—persons born or bred among us, inured comparatively to our summer climate, possessing the confidence of our planters, and acquainted with the very peculiar modes of speech, and thought, and feeling among our negroes. We saw clearly that under judicious restrictions such persons might be of eminent advantage in imparting the sound knowledge, and giving a relish for the spiritual worship, which, as Churchmen, we must desire should be participated in—by our dependants.

And delightful was it to hear, next, a response from the Northern Clergy, especially of the cities, who hailed the proposal as the best of means for furnishing them with suitable assistants, who might “search for the poor” of their respective congregations, “visit the sick, and intimate their estates, names, and places unto the curate, that by his exhortation they might be relieved with the alms of the parishioners.” It is the very thing, they said, designed by our ordinal for deacons, and that too, which, above all others, we have been wanting in our Churches; some mode of getting at the poor, who, to our shame and sorrow, have been hitherto almost excluded from our places of worship; partly because the rectors of large congregations, from the multiplicity of duties devolved upon them, have had neither time nor strength to go forth in search of the humbler sheep of the flock of Christ. But give us each a deacon, one or more, to help us in the details of this work, and we count on gathering in the “halt, and the lame, and the blind,” to the marriage supper of the Lamb. We are confident that the Gospel will again be “preached to the poor,” as of old, by the Church—and the reproach be done away from us, that ours is not the spiritual abode of those whom the Saviour hath chosen as “heirs of His kingdom,” but of the worldly and the fashionable, of whom He has warned us that “it is easier for a camel to go through the eye of a needle,” than for such to be saved. In bright prospect of so glorious a change in the character of our Church, there was scarcely any other feeling than of joy at the proposal. It was agreed to, almost unanimously, amid congratulations on all sides:—and wherever since we have heard expressions of opinion, they have been of warm approval.

For ourselves, we avow that of all the doings of the Convention, not one came home so touchingly to our heart as this.”

Responsibility of the Clergy.

Messrs. Editors,—The communication from “A Presbyterian of Connecticut,” which appeared in your last num-

ber, is both true and timely, both definite and comprehensive. It is not so much with a view to add anything thereto, as to fix the attention of your

readers once more upon the suggestions therein contained, that I take the liberty of addressing you.

I take it upon me to reply without hesitation to the questions of your Connecticut correspondent.

The Ministers of the Church, each in his own parish, *should* be the only agents required for the work ; that is, in consistency with the position our Church has assumed.

The greatest deficiency in our present system *does* consist in the want of efficiency on the part of our clergy in regard to the whole subject. As to their *responsibility*, that rests upon them—they cannot shake it off. It has been laid upon them by the General Convention of 1835 ; and one of two things they must do—either neglect it, and so cause their own people and the whole Church, and the poor unconscious Heathen, to suffer because of *them* ; or discharge their duty in the matter, and so refresh and benefit themselves and their people, and the Church at large, and all the countless multitudes to whom God, in his good providence, now gives them the *opportunity of doing good*. And yet a large proportion, (*how* large we will not say, lest we should seem to be willing “accusers of the brethren,”) yet a *very large* proportion of our congregations do nothing—literally and absolutely nothing—towards discharging the responsibility which rests, and must rest, upon them in the relation they sustain to our Board of Missions. The question, then, immediately occurs, “How are these brethren and congregations, seemingly so *unaware* of what may rightly be expected from them,—how are they to be reached and influenced?” Certainly in the manner your correspondent suggests—through their Bishops. Further remarks on this point would appear unseemly, if coming from any but one who himself fills the Episcopal office.

Of one thing all may feel confident : that if the system of making our clergy the agents for this work were only *acted upon*, it would be appreciated and persevered in. The liberty of appropri-

ating their offerings to any specific object, gives to each individual member of our Church all the freedom of choice he can reasonably desire, and affords full opportunity for the cultivation of expression of that special attachment to any particular branch of the work which is not only allowable, but highly desirable.

As to the proportion in which each congregation should be expected to contribute, our own view is, that an average proportion, estimated according to the number of communicant members in each Church, should be—we will not say assessed upon them, but—furnished by them. This is not a matter in which it is well to talk of *taxing* the Churches ; though we have heard many suggestions to that effect. Offerings to the treasury of the Lord must be *free-will* offerings, not *exactions* ; else that greater blessing which our Lord himself has declared to rest on the giver than on the receiver, is lost. It is a sad and weary task, and withal of little profit, to reprove and rebuke, and complain of those who come short of their duty—their acknowledged duty—in this matter. Perhaps, in addition to the Episcopal exhortations to which reference has been made, a kind, paternal letter of remonstrance to some delinquent brother, a well-timed word of remark in our occasional intercourse, the publication from time to time of such a letter as that with which your Connecticut correspondent has favored us, an address now and then to the scholars and teachers of our Sunday Schools on the subject—these and similar means, diligently and affectionately employed by those who have the subject much at heart, would tend greatly to remove the unconcern and apathy which so unhappily exists.

It is from a conviction, Messrs. Editors, that our pastors and people would show themselves to be far more willing than now appears to be the case, if only their responsibility to the Board were conscientiously considered, that we have thus endeavored, through your columns, to draw their attention once more to this most important subject. D. V.

Intelligence.

The Right Rev. G. W. FREEMAN, D.D., has left Newcastle, Del., for New Orleans, *en route* to Texas, in which country he intends to make a hasty visitation before proceeding to Arkansas. He hopes to be in New Orleans by the first of March, and to return there again early in April, till which time all letters to him may be directed to that place; after that to Little Rock, Arkansas, until further notice.

We would also inform the friends of that Mission, that any packages of books, &c., intended for distribution by the Bishop in that region, may be addressed to the care of Messrs. Kennett & Dix, New Orleans, to be forwarded thence to Little Rock, to Mr. L. Reardon.

The Treasurer has thought it advisable to send the Missionaries a check for their salaries, for the quarter ending January, 1845. Although this has almost exhausted the Treasury, it is confidently believed that the friends of Domestic Missions will enable the Committee to meet, as promptly, the salaries of the ensuing three months, which become due on the first of April.

In connection with this subject, we publish a letter, which will give some idea of the difficulty that many of the Missionaries must experience, by the long interval between the payment of their stipends, in many instances but small, and especially in the winter months.

Rev. and Dr. Brother: Your draught reached me in safety, notwithstanding its being directed to _____. The tear of the Missionary, dropped in the sight of God, will be to you a reward. The uniform kindness of _____ sometimes almost distresses me; my

situation is a peculiar one; as an itinerant, my services being necessarily limited to each congregation, I appear to be shut out from all claim upon the people to whom I minister,—at the same time my expenses are heavy. To give you one instance: I have been ten times, this year, to _____; with the greatest economy, it costs me \$2 a trip, even though I ride upon my own horse; and whether there or elsewhere, my pittance is taxed every week. As respects myself, I can say, I have learned to suffer need; but, blessed with health and strength, I have little cause of complaint.

You say that a note, stating the *necessity* of the case, will probably procure for me a quarterly remittance; but surely, my dear brother, the case will plead for itself? Can it be that actual *distress* alone must be exhibited to awaken—what? sympathy? The Church, in furtherance of her Lord's prayer, sends us to enlarge his kingdom,—to gather his dispersed sheep:—can the mother expect her infant children to support themselves? and will nothing but their cries for bread call her to her parental duty? Oh, my brother, there is a dividing line between worldly sense and spiritual being. The sorrows and privations of the *poor* Missionary will sometimes stretch themselves across that line, and teach him that did he hope only in this world, he is of all men the most miserable; but the Spirit of Him who has sent him forth throws back obtruding cares! We dare not expose our sufferings;—we have entered upon them voluntarily;—and as they pass, they seem but as clouds veiling a summer's sun. If the rough truth of my own situation be required, I can assure you that had _____ retained what is his due, I should not have possessed wherewith to buy bread. My last draught was absorbed in necessities gone by—and this is my present position. I have just received a supply of books, &c., and paid nearly \$15 for the freight.

I remain, Rev. and Dr. Brother, your servant in Christ, _____.

Rev. N. S. Harris.

Changes.

Delaware.—The Bishop has appointed the Rev. J. A. CHILDS to the stations of Lewes, St. George's Chapel, and Dagsboro', from January 1st, 1845.

Kentucky.—The Bishop has appointed the Rev. W. D. HARLOW to the vacant station of Elizabethtown, from February 1st, 1845.

Illinois.—The station of Springfield having become self-supporting, the Rev. Mr. DRESSER's name is withdrawn from the list of Missionaries in that diocese.

Michigan.—The Rev. R. G. Cox has resigned the station at Battle Creek since November last.

Missouri.—The Bishop has appointed the Rev. C. S. HEDGES to the station of Jefferson City, the Rev. W. BENTON having been unavoidably detained in this city. Mr. H. entered upon his duties there in Dec., 1844:

Liberal Donation.—We have much pleasure in laying before our readers the accompanying note, addressed to the Treasurer of this Committee:

MOUNT HOBART,

Jan. 22, 1845.

My dear Sir: The above was received this morning and I hasten to forward it. It was enclosed in a note with these words: "Dear and Rev. Sir,—Having noticed in the 'Banner' an appeal of the Bishops assembled in New York, in behalf of Domestic Missions, and being desirous to contribute my mite, herewith enclose you one hundred dollars, to be applied to that purpose, hoping to be able to aid each semi-annual payment to the Missionaries with a similar amount, as long as I am spared in health.

"Remain very respectfully and affectionately yours,

"*A Friend to Domestic Missions.*"

I trust you will receive this safe, and am very truly and respectfully yours,

GEORGE UPFOLD.

Thos. N. Stanford, Esq.

Acknowledgments.**TRUST FUNDS.**

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

1844		
Dec. 6—	St. Paul's, Cincinnati, for the Jews,	\$2 25
10—	Jubilee College, from Zion Church, Little Neck, L. I.....	18 13
	Madison, Indiana, Church building, from T.....	1 00
	Donation of Mrs. J. Rider, of Portsmouth, N. H. for Indians, \$10;	
1845	Jews, \$10; Jubilee College, \$10.	30 00
Jan. 3—	A Lady of St. Mark's, Lewiston, Pa. per Bishop Chase.....	2 50
11—	For the Jews, from Miss L. Longworth, Cincinnati, Ohio.....	10 00
15—	S. S. of the Church of the Ascension, for Racine, \$10; Nashotah, \$10.....	20 00

27—	Ladies' Missionary and Charitable Society of Trinity Ch. Portland, Ct. for Nashotah	34 00
Feb. 3—	St. Luke's, Germantown, Pa. for do.	25 00
	Do. for Columbia Institute....	25 00
	St. Peter's, Philadelphia. for do...	2 50
	Do. for Jubilee College.....	10 00
	Do. for Nashotah.....	59 06
10—	Part offerings of St. Mark's Ch., N.Y., for Mr. Drummond's horse,	10 00
		<u>\$249 44</u>

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th January to 15th February, 1845:

MAINE.

Gardiner—Christ Ch. ½.....\$42 12 \$42 1

NEW HAMPSHIRE.

Claremont—Trinity S. S.....5 50 5 50

MASSACHUSETTS.

Andover.—Christ Ch. X. off'gs S. S. 7 81

<i>Boston</i> —Christ Ch.	2 00	
Do. X. off'gs S. S.	2 50	
St. Paul's.	13 50	
<i>Chelsea</i> —St. Luke's.	7 00	
<i>Gl. Barrington</i> —St. James.	12 00	
<i>Hanover</i> —St. Andrew's.	6 00	
<i>Roxbury</i> —St. James'. X. off'gs S. S.	10 41	
<i>Taunton</i> —St. Thomas'.	36 00	97 22

RHODE ISLAND.

<i>Bristol</i> —St. Michael's.	11 14	
<i>Wickford</i> —St. Paul's.	5 25	
Do. S. S.	1 75	
A Lady, for the West.	1 00	19 14

CONNECTICUT.

<i>Branford</i> —Trinity S. S.	0 74	
<i>Bridgewater</i> —St. Mark's.	8 20	
<i>New Haven</i> —Trinity, a Lady.	6 00	
Do. X. off'gs S. S.	19 50	
<i>North Haven</i> —St. John's.	2 50	
<i>Reading</i> —Christ Ch.	12 37	
<i>Saybrook</i> —Grace Ch.	5 00	54 31

NEW YORK.

<i>Brooklyn</i> —Mrs. Dows.	3 00	
<i>Cooperstown</i> —Christ Ch.	12 18	
<i>Glens Falls</i> —Ch. of the Messiah. } Sandy Hill—Zion Ch. }	7 00	
<i>Goshen</i> —St. James'.	23 54	
<i>Hobart</i> —St. Peter's.	2 50	
<i>Hudson</i> —Christ Ch.	12 00	
<i>Istip</i> —St. John's.	14 53	
<i>New York</i> —St. John's S. S.	1 29	
Ch. of the Ascension.	435 65	
Do. do. S. S. of which		
\$20 is for slaves.	60 00	
St. Bartholomew's S. S.	3 00	
St. Mark's, of which \$32.25 is		
for Ark. \$20 for Mo. \$12 for		
Ill.	64 25	
<i>Norwich</i> —Emmanuel.	3 00	
<i>Walden</i> —A Miss'y Box.	1 00	642 94

NEW JERSEY.

<i>Salem</i> —St. John's.	5 00	5 00
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PENNSYLVANIA.

<i>Bellefonte</i> —St. John's S. S.	1 00	
<i>Chester</i> —St. Paul's.	7 00	
<i>Chester Co.</i> —An Episcopalian.	100 00	
<i>Greenburgh</i> —Christ Ch.	3 00	
<i>Harrisburgh</i> —St. Stephen's S. S.	5 00	
<i>Holmesburgh</i> —Emmanuel S. S.	2 45	
Penuepeck branch do.	2 62	
<i>Honesdale</i> —Grace Ch.	5 00	
<i>Marcus Hook</i> —St. Martin's.	34 50	
<i>Philadelphia</i> —Christ Ch.	100 01	
St. Luke's, lam. offering.	10 00	
St. Peter's.	200 00	
Trinity S. S.	13 10	
Per Rev. N. S. Harris, from 2		
children.	44	
From S. B. B., $\frac{1}{2}$	25 00	
<i>Pittsburgh</i> —A Friend to Dom. Miss.	100 00	609 11

MARYLAND.

<i>Alleghany Co.</i> —Emmanuel pa. $\frac{1}{2}$	9 79	
All Hallows' pa. $\frac{1}{2}$	5 00	
<i>Baltimore</i> —During Convention, St.		
Paul's, $\frac{1}{2}$	17 28	
St. Stephen's.	5 31	
<i>Baltimore Co.</i> —St. Timothy.	9 62	
St. James'.	10 00	
<i>Carroll Co.</i> —Ascension Ch.	10 00	
Holy Trinity pa.	10 00	
<i>Clear Spring</i> —St. Andrew's, $\frac{1}{2}$	5 00	
<i>Cumberland</i> —Emmanuel, $\frac{1}{2}$	4 69	
<i>Dorchester pa.</i> — $\frac{1}{2}$	2 30	
<i>Ellicott's Mills</i> —St. John's.	19 00	
<i>Frederick</i> —All Saints'.	33 00	
St. Mark's.	10 00	
<i>Hancock Co.</i> —St. Thomas'.	21 66	
All Hallows.	5 00	
<i>Haore de Grace</i> —St. John's, $\frac{1}{2}$	4 67	
<i>Montgomery Co.</i> —St. Bartholomew's	23 66	

<i>Mount Savage</i> —Christ Ch.	2 62	
<i>Prince Geo. Co.</i> —Queen Ann's pa. $\frac{1}{2}$..	31 99	
St. Matthew's and St. Marks.	69 31	
St. John's.	7 00	
St. Paul's, $\frac{1}{2}$	12 27	
<i>Do. and Charles Co.</i> —St. Johns, $\frac{1}{2}$	34 85	
<i>Nomerset Co.</i> —Spring Hill pa. $\frac{1}{2}$	5 00	
<i>Talbot Co.</i> —St. Michael's, $\frac{1}{2}$	30 00	
Seyern Ch. $\frac{1}{2}$	3 92	
<i>Washington, D. C.</i> —St. John's, $\frac{1}{2}$	16 75	
<i>Washington Co.</i> —Christ Ch. $\frac{1}{2}$	20 00	
<i>Worcester pa.</i> —St. Paul's.	6 55	446 27

VIRGINIA.

<i>Charlottesville</i> —Rev. R. K. Mead, $\frac{1}{2}$	15 00	
<i>Cumberland pa.</i> —St. John's.	8 00	
<i>Fredericksburgh</i> —Fem. S. S.	2 57	
<i>Meade pa.</i>	20 00	
<i>Mecklenburgh</i> —Mrs. M. Neal.	4 00	
<i>Northampton Co.</i> —Hungars pa.	30 00	
<i>Raleigh and Dale pa.</i> — $\frac{1}{2}$	18 50	
<i>Russell pa.</i> — $\frac{1}{2}$	10 00	
<i>St. Ann's and So. Farnham pa.</i> 's.	19 50	
<i>Staunton</i> —Trinity.	50 00	
W. S. Richardson.	5 00	
A Lady.	50	183 07

NORTH CAROLINA.

Rev. M. A. Curtis, per J. A. Sparks.	1 00	1 00
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SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena pa. for Ga.	68 62	
<i>Camden</i> —Grace Ch.	16 75	
<i>Charleston</i> —St. Michael's.	46 82	
Some Members of do. for		
Richmond, Ind.	100 00	
Rev. Mr. Dehon, do.	20 00	
Mrs. Parker, do.	10 00	
St. Philip's, of which \$11 is		
for Indian Missions.	75 00	
Society of Colored Persons.	16 00	
<i>St. Stephen's and St. John's</i>	155 00	
<i>Winyaw</i> —Prince George's.	6 50	514 69

GEORGIA.

<i>Savannah</i> —Christ Ch. for support		
of an Indian child.	13 00	13 00

FLORIDA.

<i>Tallahassee</i> —St. John's.	62 50	62 50
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MISSISSIPPI.

From R. H. R.	10 00	10 00
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LOUISIANA.

<i>St. Francisville</i> —Grace Ch.	70 00	70 00
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KENTUCKY.

<i>Danville</i> —Trinity.	12 00	
<i>Henderson</i> —St. Paul's, $\frac{1}{2}$	5 00	
<i>Louisville</i> —St. Paul's.	3 00	20 00

OHIO.

<i>Circleville</i> —A Lady.	1 75	
<i>Cincinnati</i> —St. Paul's S. S. $\frac{1}{2}$	5 00	
<i>Lower Sandusky</i> —St. Paul's.	2 25	
<i>Medina</i> —St. Paul's.	10 00	19 00

INDIANA.

<i>Jeffersonville</i> —St. Paul's.	5 00	
<i>Lafayette</i> —St. John's.	21 10	26 10

ILLINOIS.

<i>Springfield</i> —St. Paul's, Xmas col.	14 83	
<i>Waverly</i> —Mr. Allis.	1 00	15 83

MICHIGAN.

<i>Detroit</i> —St. Paul's S. S. $\frac{1}{2}$	11 00	11 00
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MISSOURI.

<i>St. Louis</i> —Christ Ch.	155 77	
St. John's.	15 00	
Sunday Schools of Christ, St.		
Paul's, and St. John's Chs.	18 00	188 77

MISCELLANEOUS.

A Friend to Miss. per D. Dana Jr.	5 00	5 00
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TOTAL,

\$3,061 57

(Total since June 15th, 1844, \$22,784 82.)

FOREIGN.

Athens.

Intelligence has been received from the Mission at Athens up to 12th December last; at which time all were well, and prosecuting their labors with great cheerfulness and flattering prospects of success.

"We are," writes Mr. Hill, "thanks to our Heavenly Father, all in good health, and our work is most prosperous. We never have at any time enjoyed more tranquillity, or had greater proofs of the confidence and good will of all classes in the community; and the clergy approach us more nearly and in a more friendly manner than ever."

Of this friendly spirit Mr. Hill mentions several instances exhibited by men high in station and influence. It is indeed matter for devout thankfulness, that God, in whose hand are the hearts of all men, should have given his servants this measure of favor in the sight of the people of that country.

We beg to call the attention of the friends of the Athens Mission, and especially of the contributors to the scholarships connected with that Mission, to the subjoined letter from Mrs. Hill.

We are sure that the work in which she is engaged is eminently "a good work," and rejoice in the evidences already granted to her that her efforts have been not without much success. And we trust that the appeal she makes to the friends who have hitherto supported this particular object, will find them ready to continue their aid, and to encourage to new exertions:

Letter from Mrs. F. M. Hill, addressed to the Subscribers to the Scholarships in the School at Athens.

"My Dear Christian Friends,—

"It is with much satisfaction I acknowledge the receipt of your subscription for the support of young female teachers in the Mission family. The assurance we now have that this Mission will be sustained by the Church, renders it more than ever necessary that those engaged in instructing so large a number of immortal souls as yearly come within our influence, should themselves possess spiritual knowledge, and also desire to impart it to others. I am most happy to be able to say that this is certainly the case with all now engaged in instructing in the Mission school, and we feel grateful to the Author of all good, that in the various ways by which He has led us in the commencement of our work, this plan should have been suggested, which has been attended with so much spiritual good to those who come under our immediate influence, and which is extending itself through their instrumentality, to thousands of others. I would affectionately urge our friends 'not to be weary in well-doing,' but to continue their liberality towards this department. Many who have been the recipients of their former benefactions, have taken their place in society, and are to be found in every grade, from the highest to the lowest, each one acting in her sphere, upon the principles imbibed while under instruction; others are now most usefully engaged in the very schools where the elements of their own education were commenced; and there are others who must be prepared to take the places of these, and this will require a continuation of your interest and your liberality. Our friends must be aware that during the past year, we have laboured under the greatest disadvantage, not being en-

abled to make any arrangements that required a continuance of effort. This uncertainty has happily been removed, and we hope to see the young beneficiaries, whom we are now selecting, one day occupying the places of their present instructresses. I have thus, my dear Christian friends, endeavoured 'to stir up your pure minds by way of remembrance,' and beg, with your benefactions, prayer will also be added, that the Lord will grant His blessing upon our united efforts, and that all who partake of the peculiar privileges which your liberality affords them, may be indeed 'children of God, and inheritors of the kingdom of Heaven.'

"With much Christian love, I subscribe myself yours, in the bonds of the Gospel.

"Athens, Nov. 19th, 1844."

The subjoined letter from Mrs. Hill was written for private circulation merely, but it contains facts which will be interesting to the many friends of the Athens Mission, who could not otherwise obtain a knowledge of them than by their publication. We have, therefore, sought and obtained permission to insert the communication in the Spirit of Missions.

ATHENS, NOV. 23, 1844.

Agreeably to the promise I made in my last, I sit down to transmit to you some account of those who have been educated in the Mission family from the funds sent by individual friends for that purpose. It may perhaps not be amiss to bring to your remembrance the origin of this plan, which we were induced to undertake in order to supply the great want of female teachers which we so much felt at the commencement of our work. The difficulties under which we then laboured, and the superior advantages of having the teachers of our schools under our constant supervision, were fully detailed in our early correspondence; and Mrs. B. and Miss I. were the first who sent out money for this object. When their remittance arrived, E. K., D. P., and K. B. were already members of the Mission family. This

subject was then taken up by the ladies of Troy, and we received the benefit of their contributions until 1839. (The number of our beneficiaries at this period amounted to twenty.) The supply of funds ceased from this source when that society was broken up, but as we could not send the poor girls home *half educated* they were retained.

When you wrote me in 1841 respecting the efforts you were making personally for these, I then appropriated to each subscriber their *respective beneficiary*, but the change which took place in 1842 again put a check to any settled plan, and it is only now that I can with any degree of certainty make such arrangements for the future. It was my wish when in America that a society of ladies should be formed, *within the Church*, for this particular object, with which I might keep up a constant correspondence, and make it the channel of my communication with the subscribers, and thus keep up their interest. I have caught at a suggestion that you mention as coming from Mrs. W., and with the hope that some plan of the kind may be adopted, I send you a concise report of what has been done in times past, and some extracts from memoranda made respecting those who have from the year 1832 been under our roof. I find on referring to these memoranda, that in the department for the education of teachers, (commenced in 1833 on the *single* donation of Mrs. B. and Miss I., enlarged in 1834 by the assistance rendered by the Troy Society, under the direction of Mrs. E. W.) 39 females have entered—16 of whom are, or have been, engaged in teaching in the Government or in private schools—5 of these married, and are examples to all around them for the good order of their families, and their strict regard to all the duties of domestic life. One died shortly after her marriage, and her latest breath was spent in grateful acknowledgments to those who sent her spiritual teachers.

The Mission School is now entirely conducted by those who were educated in it, and it would be impossible without the aid of these faithful teachers to bring so many within the influence of scriptural teaching. The funds formerly expended on their education in the

general branches have enabled us to maintain the reputation of our schools, so that even *respectable parents* are desirous of placing their children in it. The conscientious manner in which teachers educated by us discharge their duties is often contrasted with that of others: and I was told a short time since, that "our enemies," themselves being judges, have been known to say that there was a marked difference in this respect between those who had been educated in our institution and those who had not. Count B., a gentleman of Zante, remarked to Mrs. B., when she was on her voyage home this summer, that he could not understand what caused it, but he had never known any system of education, where the principles of the instructions seemed so *indelibly* to effect the characters of the taught. These remarks are certainly very gratifying to hear, as they bear strong testimony to the *power of truth*, which is the great secret of education.

"The entrance of thy word giveth light." "Is not my word like a fire!" saith the Lord "and like a hammer that breaketh the rock in pieces." The system which works with these instruments will abide all others, and the characters thus formed are lasting as eternity.

I subjoin some memoranda respecting those who have been educated under our roof, for you to make use of as you think proper. Should they lead to a *systematic* appropriation for this object I should greatly rejoice.

Memoranda respecting the young Females who have been educated in the Mission family at Athens.

1.—E. K. aged 12 years, came to us in September, 1831, as teacher, and took up her entire residence in the family May, 1832; was in our employ from September, 1831.

2.—D. P. was received into our family January, 1832; became one of the principal teachers in the Mission school, and was married May, 1836.

3.—E. P., a young under-teacher in Mr. H.'s school, came to live with us in July, 1832; lived 2 years in the Mission family; was appointed in 1834 by the Government as teacher in the

first female school established at Napoli, and has now the charge of a very important school at the Piræus.

4.—K. B. came to us in the autumn of 1832; her mother made it her dying request that I would take her and bring her up. Educated as a teacher; was three years engaged in the infant school; was married in 1841; is now the mother of two children. She is most warmly attached to her benefactors, and is an example to those around her as a most exemplary wife, devoted mother, and clean and orderly housekeeper.

5.—V. B. entered September, 1834; educated as a teacher; in February, 1837, accompanied Mr. and Mrs. Benton to Crete; remained there as teacher in their school until 1840; she then returned to Athens, at the earnest request of her parents; was again received into the Mission family as teacher in the infant school for respectable families, which duties she discharged in a most exemplary manner until this school was given up in 1842. She was then employed by the persons who continued this school until her marriage, which took place in May, 1844.

6.—S. K. entered in 1834, and remains until the present time connected with the Mission. Too much cannot be said in favour of this devoted child of God—her devotion to her duties—the unbounded gratitude she evinces towards her benefactors—her desire for the spiritual improvement of those around her—mark her as one who has "passed from death unto life," and who at the judgment of the great day will receive the commendation of "well done, good and faithful servant, enter thou into the joy of thy Lord."

7.—M. K. entered 1834; a very superior girl; educated as a teacher; received her diploma from, and was appointed by, the Government, to open a school in the Island of Hydra, where she is still engaged, commanding the love and esteem of all who know her.

8.—P. S. the daughter of a respectable Athenian, entered 1836; received her education, and is now engaged in the school; a most worthy girl, and one who gives good hope that the spiritual instruction she has received has not been in vain.

9.—A. R. the daughter of a widow; entered in 1837, very young; remained in the institution till it was broken up in 1842, when she returned to her mother.

10.—E. S., an Athenian and orphan, one of the first pupils that entered at the commencement of our labours. After the death of her mother, her only remaining parent, I was requested to receive her; has been educated as a teacher, and is now employed in the Mission school. Her conduct has given great satisfaction.

11.—A. S. was about one year with us; also—

12.—A. the sister of a Priest. As there were some doubts whether these would eventually answer our expectations, we preferred dismissing them. The former married about 18 months afterwards, and died shortly after her marriage. Her last words were a message to her benefactors, thanking them for the spiritual instruction given her.

13.—M. H. entered in 1837; received her education, and was appointed by the Government to open a school at the Piræus, where she continued, remarkable for her modest and correct deportment, four years.

14.—A. S. of a respectable Scioto family, entered in 1839; received her diploma in 1842, which gave equal privileges with the Government teachers. She remains in the Mission family, and is among the first teachers in the Mission school.

15.—P. B. entered in 1839; a promising girl, now occupying the place of a teacher in the Second Class; is very useful in the Mission school, and has made great advances in the knowledge of religious truth.

16.—E. P. entered in 1839, about seven years old. When a change took place in our Missionary operations she returned home.

17.—P. E. a most interesting girl; profited greatly by religious instruction; entered in 1839. When our old establishment was broken up, remained in the institute at the expense of a relation who wished to educate her as a private instructress to her grand-children; her conduct has been most exemplary, and we have good hope that the good seed has taken root.

18.—P. B. a Cretan, remained in the institute at the expense of the Government.

19.—J. the Pilot's daughter; and

20 and 21.—Two daughters of C. of Constantinople.

You may remember how these three last became members, but the little J. and one of C.'s children, which was to have been supported by *his friends* in Constantinople, remain unprovided for.

There have also been educated by us in our Mission school, several young females who are now occupied in conducting Government schools, the expense of whose education was *in part* provided for by Government. One of these, K. S., has been engaged *five years* in the Government school in Tenos. We have often heard of her as one of those who, by her exemplary conduct, did honour to those who had educated her. During the last summer she visited Athens; her sentiments as expressed by herself have been detailed to you in a letter of M.'s.

The triumphant death of another, to which you were an eye-witness, will be found contained in the Spirit of Missions, 1837.

Six others of these have received their diplomas and taken their situation as teachers.

A. P. J. whose firm attachment to us was so much tried, has met her reward. She is now again under our roof, conducting her school of 150 girls, with a view to their spiritual, as well as intellectual, improvement.

M. A. received her diploma, and has gone to Napoli, where she intends opening a private school for the support of herself and widowed mother.

H. is retained in Mrs. M.'s school, and teaches the girls to sing hymns, the music of which we supply.

I have entered into these details to you, my dear ———, knowing how immediately the forms of each will be brought to your recollection; and when you remember the first audible sound that you heard A. utter after she came under our roof, when she undertook to drive the *Kara donkey*, and contrast her *brutish ignorance* with what she now is, it is hardly to be wondered if we *doubt her identity*.

In making out this statement you will find that I have confined myself to those who came under the denomination of *beneficiaries*. There were others, who, from peculiar circumstances, received the benefit of this fund, whose names I have omitted—such as P. M., Mrs. L., C. M., E., and besides, the *thirty-six* sent from all parts of Greece and the regions round about who, we know, received impressions that will *never be effaced*, and whose parents were willing to purchase, at *almost any price*, a place beneath our roof. When these severally pass before your mind's eye you cannot fail to remember the death-bed scene of the dear little Penelope, who so beautifully "*put her house in order*" before she took her departure for that inheritance which was purchased for her by Him who she said "*loved little children.*"

In addition to the foregoing, the following references to some who had profited by the discipline of the Mission school, have been gleaned from the private letters of one connected with the Mission:

"We have lately enjoyed a visit from K. L., and I think she does great credit to her education; indeed, her polished manners, modest deportment, and sensible conversation, astonished us all, for you know what a deplorable place Tenos is, where she has lived ever since she left us, six years ago, at the early age of 15 or 16 years. I asked her if she had a Sunday school; she replied she had not—that from the first she had tried to get up one, but the difficulties were greater than she could overcome, but she endeavoured to make up the deficiency by religious instruction during the week. Nothing but a sense of duty has kept her at Tenos so long. She thought it would not appear well to the world to give up her first situation very soon, and she has suffered great privations, and the pain of seeing the women, as well as the men, do nothing but play cards. I learnt from various casual remarks she made, how industrious she was at home, often working until 12 at night, long after her

mother had retired, and always up at 5 in the morning. She has taken a little niece to live with her, that she may bring her up properly. She spoke of her difficulties in the most cheerful manner, showing they were just causes of complaint, but nothing arising out of idle discontent."

*Further extract from Miss B.'s
last letter.*

"Little Christina continues to improve very much. I think she strives to overcome her naturally quick temper. Last Sunday the lesson was on the 6th Acts. I asked her why those of the Synagogue were not able to resist the wisdom of Stephen. She replied, because he was full of the Holy Ghost. I then asked her what we might learn from that. She replied promptly, "Why, that if we have the Holy Spirit in us, the Devil will not be able to overcome us with his temptations." I was much pleased with her ready answer, and continued to remark on the power of the evil one, and his continued efforts to keep those who desire to serve God away from the throne of Grace. "Yes," she said, with much animation and feeling, "often when I try to say my prayers, bad thoughts come into my mind, such as I never thought of in my life." I of course then drew her attention to the temptations our Saviour suffered, that He might succour them that are tempted, and to his example when He said, "get thee behind me, Satan." I told her at such times she must never give place to the Devil, but persevere and say her prayers before she slept, for she said when such thoughts came into her mind she could not pray, and so left off."

We have had the opportunity of perusing other private letters, containing many interesting statements, and affecting incidents, which, however, from their reference to respectable and well known individuals, we are not at liberty to publish. They all, however, tend to confirm the impression that our Missionaries at Athens had gained a strong hold upon the respect and confidence of the

most respectable portion of the Greek community; and that they have diligently and successfully availed themselves of this influence to minister to troubled souls the blessed consolations of the pure gospel of Christ.

At the close of an account of the last days of one who had sought instruction

and comfort at the hand of our Missionaries, Mrs. Hill remarks :

"Here is another instance in which we have been sought as the only persons in this place who can direct the sin-sick soul where to find true consolation; and it proves how our principles are esteemed in those circles where we are only known by the hearing of the ear."

Constantinople.

THE ORIENTAL CHURCHES.

The following extracts from various periodicals, English and American, will be read with interest by those whose hearts are moved to compassionate and pray for our oppressed, though erring, brethren of the Oriental communions. May the day be not far distant when their Churches, now trodden in the dust, beset by foes without, and darkened by ignorance within, shall once more "arise and shine, their light having come, and the glory of the Lord having risen upon them."

The first extract is taken from the proceedings of the Society for Promoting Christian Knowledge, at their General Meeting, July 2, 1844 :

"The Secretaries laid before the meeting a portion of the Armenian translation of Nelson's Companion to the Festivals and Fasts, printed at Constantinople under the care of the Rev. H. Southgate; this portion being the 'Preliminary Instructions concerning Festivals.'

"Further assistance being required towards the publication of such other parts as have been translated, it was agreed that £25 be placed at the disposal of the Foreign Translation Committee, for that purpose, in addition to the £50 previously voted.

"The Rev. H. Southgate solicited a grant of books for the use of English children requiring instruction at Con-

stantinople. It appeared from his communication, that efforts are making by the friends of religious education to establish schools in that place, and that books are greatly needed.

"The books applied for were granted, to the value of £6 10s."

With regard to the "grant of books for the use of English children at Constantinople," alluded to in the above-given extract, it may be added that our Missionary, in addition to his other labors, had been officiating in the Chapel of the British Embassy at Constantinople. There are some 70 or 80 children of English residents in the city, and it had been deemed important to establish a school for their instruction. A Sunday school, in connection with the Chapel, had been begun before Mr. S. left Constantinople, (May, 1844,) and numbered at that time about 30 pupils.

The following is from the Annual Report of the Foreign Translation Committee, presented at the General Meeting of the Christian Knowledge Society, above referred to. We have taken the liberty to italicize certain passages, to which we wish to invite particular attention.

"Events of a deeply-interesting and melancholy character have, within the last year, forcibly drawn the attention of

the Committee to the critical state of the independent Christians in the mountains of Kurdistan. Assailed at once by the cruel persecutions of Mahomedan fanaticism, and by the insidious artifices of the emissaries of Rome, these ancient Christians have been in imminent danger of annihilation, on the one hand, from the Turks; and of the forfeiture of their independence, on the other, by falling under the grasp of papal usurpation. Among other communications on this subject, the Bishop of Gibraltar wrote, on the 27th of February last:— ‘The cruel treatment of the Chaldaean Christians by their oppressors, and the door which seems now to be opened for their instruction, and for the eradication of their ancient errors, afford two very strong motives for exertions in their behalf. But there is also another point of view in which I think this subject ought to be looked at. *There is now every probability that the Turks will be compelled to abandon their system of persecution, and that Mahomedanism will soon cease to be upheld by the power of the sword. The door will speedily, I feel assured, be opened for much more extensive operations in the East than have hitherto been undertaken.* It appears to me that Kurdistan may eventually be made the starting point for Central Asia, and that the Chaldaean Christians, when well instructed, will form the best missionaries for the evangelization of those regions. We know that, in very early times, they carried their religion, separated as they were from the Church, and involved in the errors of Nestorius, even to the very heart of China.’ Thus much the Bishop of Gibraltar wrote in February last. His hopes, with regard to the cessation of Mahomedan persecution, would seem now to be realized, through the peremptory demands of the English ambassador at Constantinople.”

[The reference here, is to the abrogation of the Mahomedan law by which apostacy was punished with death. That law no longer exists.]

“The Committee have reason to believe that those Eastern Christians are beginning to regard the Church of Eng-

land with respect, as a true and Apostolical Church of Christ, possessing all those characteristics which they themselves have ever been accustomed to consider as essential to a Church, and, on these grounds, to look somewhat hopefully towards us for sympathy and assistance. Under these circumstances, and desirous of following in the course entered upon by the Society in its earlier days, when, in the year 1720, it rendered assistance to the Greek Church in Palestine, Syria, Mesopotamia, Arabia, and Egypt, by printing large editions of the New Testament, the Psalter, and the Catechism, in Arabic, for their use; the Committee have determined to undertake a translation of our Liturgy into Chaldaic, as well as to print an edition of the whole or parts of the Holy Scriptures in that language, for the use, principally, of the Christians of Kurdistan. The translation of the Liturgy has been already nearly completed at Mosul, under the direction of an English clergyman, by a Syrian priest, who is now on his way to superintend the printing of it at Malta; where he is also to assist in carrying through the press the proposed edition of the Holy Scriptures, from valuable manuscripts collected, at the cost of the Society, in Mesopotamia.

“With regard to the translation of the Prayer-Book into Turkish, of which a considerable number of copies was sent last summer to Constantinople, the Committee have had the gratification of receiving from the Rev. Horatio Southgate the following notices. On first obtaining this version, after it had been detained for a long time at the Custom-house, he writes, in Nov. 1843: ‘It is indeed a beautiful book, and from the cursory examination which I have been able to give it, I feel still more proud of the matter. The translation appears to be excellent. It is pure Constantinople Turkish (the best in the world), and is not, as I feared it might prove to be, too Arabic in its style.’ Again, in March, 1844, he writes: ‘The Turkish Prayer-book is certainly one of your best translations. I have the opinions of several very competent judges, which fully confirm my own formerly given. I hope also its sphere of usefulness will ere

long be enlarged; for, if things go on as they are now tending, Mussulmans must soon become free to examine and embrace Christianity. I refer to the noble efforts of the English and French governments to abolish persecution on account of religion.' In reference, again, to this important subject, the Bishop of Gibraltar writes: 'Within my own jurisdiction we shall find a most ample field, in the western part of the Turkish empire. And we ought to be ready to make a good use of our Turkish and other Oriental versions, both of the Bible and of the Prayer-book, as soon as ever the terrors of the sword are removed. Here,' the Bishop continues, 'we stand upon far better ground than any other branch of the Church, and are more likely, humanly speaking, than any other, to speed the progress of Divine truth among the Mahomedan as well as the Christian population of Turkey. *The basis of our operations must be fixed at Constantinople; and we shall find willing coadjutors in the Armenians, whilst, at the same time, we shall be able to render essential service to that ancient Church, by affording them the means of instruction and self-improvement.*'

"Of the Armenian Prayer-book, the Committee have to report, that, after some further delays of rather a vexatious nature, the translation was at length completed in the month of October last. But, wishing to take every means of securing the greatest possible accuracy in this work, they determined on sending it for revision to Constantinople. With this object in view, they were glad to avail themselves of the valuable services of Mr. Southgate, who, with the assistance of a native Armenian scholar, well acquainted with the English language, has been revising the whole book with great care; and while the Committee lament the untoward circumstances which have so long retarded the publication of this very important work, they cannot but hope that, after all the pains which have been bestowed upon it, this Liturgy will exhibit both correctness of translation and propriety of style.

"That it will prove also an useful work there is every reason to hope.

Among other encouraging intimations to this effect, the Committee may be allowed to quote the following passage, from a letter from the Rev. Horace Winbolt, an English clergyman at Beyrout, dated March 9, 1844, 'I should be very thankful if you could inform me where I could obtain some Armenian Bibles and Prayer-books. *They would be a blessing to many; there being about 200 Armenians in Beyrout who have neither church nor priest; and many have expressed to me their wish to attend my service, if they had the means of understanding it.*'

"The importance of providing, and distributing in the East, good translations of our Liturgy, is indeed felt and acknowledged, by thoughtful and attentive observers of the signs of the times in those quarters. A highly respected correspondent of the Society states it as his opinion, that 'one of the leading objects' in the East, 'for a long time, must be to bring our Church into a right position.' 'The first requisite of our usefulness,' he says, 'is that we be understood. *The English Church cannot act here to full advantage until she is known.* At present we are all classed, by the Eastern Christians, in one confused mass of unbelief, and destitution of all the marks and notes of a Church. We have not yet fulfilled the first condition of usefulness. The Church of England is not known distinctively, as a Church, by one out of a thousand in these countries; and until we are so known we have no influence. As a people destitute of the first elements of ecclesiastical order and polity, (which is almost universally supposed to be our character,) what can we expect to do among regularly organized Christian Churches? Now your Society, he goes on to say, 'has taken the first step to supply this deficiency: *you have undertaken to set the Church forth in her full array, as she stands presented in the Prayer-book. No one can calculate the ulterior issues of this great and noble movement.*'"

[All this is equally applicable to the American Episcopal Church.]

"But, in addition to this, the Committee would further observe, that, as a defensive measure also, the distribution

of translations of our Prayer-book in the East becomes every day more and more desirable, *in consequence of the misrepresentations put forth and circulated concerning us.* It appears that, very recently, the Romanists at Constantinople have issued a book in Armenian, intended as an assault upon Protestantism, in which, under the title of 'The English Faith,' we are represented as infidels, and as destitute of the primitive order and institutions of Christianity. The absurdity, however, of these misstatements will be, in some measure, demonstrated to the Armenians by the translation of portions of Nelson's 'Festivals and Fasts,' for which the Board made a grant last December. Of this translation the 'Preliminary Instructions on Festivals' were published at Constantinople, in the form of a tract, a little more than a month ago, and immediately excited considerable attention. The Armenians had heard that the Tract was published with approbation, and this had increased the demand for it. A thousand copies were printed. *Within a week an Armenian bookseller had ordered a hundred copies, ten had been sent to the Armenian Bishop of Adrianople, ten to the Bishop of Trebizond, five had been presented to the Armenian Patriarch; and several pious Armenians had expressed to Mr. Southgate their satisfaction with the work, and their pleasure at seeing such books presented to the Armenian Church. All the portions of Nelson's work on the Festivals, relating to our blessed Lord, have been translated, and are ready to be put to press; and there can be little doubt that the publication of them will not only be hailed with much interest by the Armenians, but is likely also to pave the way to the cordial reception of the Prayer-book."*

[The sale and distribution of these copies was done by our Missionary. Some were also sent to Jerusalem. The work was published about a week before he left Constantinople.]

"The printing of the *Coptic and Arabic Gospels* proceeds satisfactorily, though of necessity rather slowly, as all the sheets are sent for correction to Cairo. Measures, however, are now adopting

to expedite the progress of this undertaking. The Committee, in the meantime, have the encouraging information from Egypt, that the *Coptic Patriarch of Alexandria* 'cannot enough express his delight and praise, in regard to the specimens thus submitted to him, of the *Coptic and Arabic Scriptures.*' It may be interesting to mention here, that the Coptic is supposed to be the most ancient of all the Oriental translations of the New Testament. It is a faithful version from the Greek; and the Arabic, printed, in this edition, in a parallel column, after the pattern of the manuscripts used in the Coptic Church, is a literal translation of the Coptic.

"The revised edition of the *Liturgy in Arabic* is now put to press at Malta, after more delay than had been anticipated, occasioned by the great care and caution necessary to secure accuracy of translation in this very important work.

"The Committee have bestowed much pains and attention on the subject of the new translation of the *Scriptures into Arabic*; in which undertaking they hoped to have been able by this time to report considerable progress. But they have found the subject to be involved in much difficulty, from the conflicting opinions entertained in respect to the style to be adopted in the translation of the sacred writings; as, on the one hand, classical correctness of idiom must be regarded, with a view to satisfy the taste of learned Orientals; while, on the other hand, to meet the feelings of Christians, the language must be that which has been consecrated by ecclesiastical use, rather than that which is associated with Mahomedan ideas and impressions. The Committee have taken much pains to obtain the judgments of those best qualified to pronounce an opinion on the subject, feeling that a work of so great magnitude and importance should not be taken in hand, without every practicable security that its execution shall be such as to commend it to the general acceptance of those for whose use it is designed.

"An edition of one thousand copies of the first volume of the *Old Testament Scriptures, according to the Septuagint version, containing the Pentateuch, and*

the books of Joshua, Judges, and Ruth, is now ready for distribution at Athens, and about half of a second volume is printed. The Bishop of Attica has expressed, on his own behalf and on that of the Synod of Greece, great satisfaction at this work, as well as anxiety for its continuance and completion."

It may here be added, that the Greek Patriarch of *Constantinople* expressed to Mr. Southgate, shortly before he left that city, his cordial approbation of the work, and his willingness to have it circulated within the limits of his own jurisdiction.

Miscellaneous.

MARRIAGE OF FOREIGN MISSIONARIES.

This is a subject which has of late much engaged the attention of the Foreign Committee. It is one of considerable delicacy and difficulty; and one concerning which a good deal may be urged upon both sides. After the best consideration they can give it, they have come to the conclusion that it would be unwise to establish any general rule on the subject: but to leave each case to be determined by the peculiar circumstances attending it. There are missionary stations in which *some families* would be highly essential to the usefulness of a mission—as in China for instance: but even here the efficiency of the mission would, it is feared, be not a little impaired were *all* married men. There are other fields of missionary labor, in which the peculiar condition of the country would surround the married men with embarrassments: and where we can never expect to effect much unless by *single* men.

Under these circumstances the Foreign Committee can lay down no fixed rule of action: but will in every case endeavor to pursue the course which experience and discretion may point out as the best.

As this matter has become of more

interest just now in consequence of a pledge given by two gentlemen for the support of three *unmarried* missionaries to China, we subjoin two communications in regard to it from persons whose opinions are deserving of the highest consideration.

ON THE NEED OF UNMARRIED MISSIONARIES.

We propose to offer a few remarks on this important subject. Our object in offering them, is rather to draw attention to a matter which, we believe, has not yet received sufficient consideration, than to pronounce dogmatically any opinion of our own. Our view is confined, for the present, to *Foreign* Missions.

Has it not been too common a practice for Protestant missionaries to foreign countries, to be married men? It has certainly been the general, almost the universal practice. Have not all the advantages of a married state to a missionary been set forth repeatedly and largely? Have the counter disadvantages been duly considered: or have the advantages of a single state been fairly presented?

It is not proposed to insist upon an invariable rule; but may it not be a

question whether a *larger part* of our missionaries should not be unmarried men? We propose to consider the reasons for it.

1. *Economy*.—This divides itself into two heads, economy of money, and economy of time.

(1.) *Economy of money*.—Take a missionary from the outset. The outfit of a missionary and his wife is more than double that of a single man, for ordinarily the wife requires a larger and more expensive outfit than the husband. The expense of passage to the place of destination is of course doubled; and when the destination is to some place in the *interior* of a foreign country, it is more than doubled, for the missionary finds himself obliged to procure, for the comfort of his wife in the journey, many articles, and often to adopt a mode of travelling, which he would not think necessary for himself alone. Thus, to illustrate familiarly, with a wife he will take a tent and of course one or two additional horses to carry it, and one or two additional servants to attend to it. He will also take articles of food—little comforts which are not found in a barbarous country, such as biscuit, dried meats, &c. which he would certainly do without, if he were alone. With a wife he must seek better places for lodging in towns or villages, at a much greater expense. Were he alone, he would lodge where he happened to alight, in a post-house, a caravanserai, or a stable. These illustrations are drawn from a single country—but, *mutatis mutandis*, they are, we presume, equally true of other countries.

But the greatest disparity of expense is found after he reaches his place of destination, whether in the interior or on the seaboard. First, he must become a householder, and he must have

a furnished house. So far as he can do it, he will have his house furnished as in his own country. He will do this both from natural preference and to conduce more largely to the comfort of his wife. But such a provision being foreign to the country in which he is, will, of course, be more expensive there than here. Or if he adapts himself to the habits of the country in which he is, he has still the expense of furnishing a house and keeping up a household establishment, which he would not have as a single man.

Then come the expenses of children. Every addition to his family is a very considerable addition to his outlay, and this increases according to the increase of his family in number and in age. Means of instruction, too, must be provided, often at considerable expense from home, for, being himself an educated man, he cannot endure to see his children growing up in ignorance.

A missionary family generally live at a greater expense than a native family, both from not fully adopting the habits of the country, and from being less acquainted with the means of economising in a strange land. They are much more exposed to deception also, and, in oriental countries at least, are regarded by the natives as fit subjects to be practiced upon.

A single missionary avoids these things. He requires no household establishment; he lives more as a native, if not in a native family; he has not the expense of a married state, and this perhaps doubled by the addition of children.

The comparative expense of a married and an unmarried missionary may be thus stated. We have in our mind, as an example, one of our foreign missionary stations.

For an unmarried missionary—				
Outfit, - - - -	\$300			
Passage, - - - -	150—450			
Expense per ann. - -	500			
“ for 10 yrs. - -	5000			
				\$5450

For a married missionary—				
Outfit, - - - -	\$700			
Passage, - - - -	300—1000			
Take two children as an average family for 10 years.				
Expense per ann. - -	1200			
“ for 10 yrs. - -	12,000			
				\$13,000

I have made the estimate decidedly favorable to the married missionary, by omitting altogether the expense of furnishing a house, and by also placing the average of a family lower than I believe to be the fact. Yet the comparison stands thus:

For an unmarried missionary, 10 years, -	\$5,450
For a married missionary, 10 years, - -	13,000

Expense of a married over an unmarried missionary for 10 years, - -	\$7,550
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The difference increases as time advances and the family of the married missionary enlarges.

But this is not the whole of the comparison. It is found by one of our American Missionary Societies,* that out of fifty missionaries who had returned to this country within the space of ten years, thirty had come home either on account of the loss or sickness of their wives; and that only one-seventh of those who had returned with sick wives, had gone back again to their field of labor. The expenditure occasioned by their return, had been, on an

average, not far from one thousand dollars, or thirty thousand dollars for the whole. Add to this, the loss of the services of those who, on account of the illness of their wives, never returned to their fields of labor, and the loss of the capital, if we may so call it, of their knowledge of the languages, their experience and general fitness for the work, which are matters of slow and late acquisition, and the difference becomes almost incalculable.

By the estimate above given of the comparative annual expenses of a married and an unmarried missionary, we shall find, supposing the averages to hold true of all our Foreign Missions, that, with an income of \$30,000 per annum, to our foreign treasury, *sixty* unmarried missionaries can be employed; while, with the same income, only *twenty-five* married missionaries can be supported. If it is said that the wives of these twenty-five are to be added, as also missionaries, I answer, that universally, so far as my knowledge extends, the wives of missionaries, *if they have families*, do little or no missionary work. The reason of this I shall show hereafter. * *

(To be continued.)

ON THE QUESTION OF THE MARRIAGE OF MISSIONARIES.

In favor of decidedly preferring single men as foreign missionaries, it is urged that they can be supported at a less expense, and that they can move about from place to place with more ease. In answer I would observe, that the additional expense would be more than paid for by the services of the wife in the mission schools, and in opening an intercourse with native females: that men are most useful in that state of life in which they are most happy, and that I

* Report of the A. B. C. F. M. for 1842, page 42.

think it would be best to leave this to be judged of by applicants after prayerful consideration, without a bias towards one state or the other. No doubt young men will consent to go "single" sooner than give up the missionary service; but is it generous in the Church at home, when a young man is willing to give up country and kindred, and the delights of civilized society, to do our Master's bidding, to constrain him to give up the comforts of a family too, the only solace he can carry with him. We can send him single, but can we make him happy and cheerful there, so that he can go about his work with alacrity! All my experience convinces me that most men who go out single are seized with a desire to marry. They are smitten as if by enchantment with the most ordinary women that cross their path,—women they would not think of marrying if they were in this country.

In respect to the question of general usefulness, I have no doubt that a well regulated Christian family is a greater light than can be set up by a bachelor in a heathen land.

But I regard the influence, which a known and decided preference for single men on the part of the Committee would have in repressing applications for missionary employment, as one of the most important points of view in which this matter can be regarded.

Men undergo no change of constitution or temperament upon resolving to become missionaries. We may conclude, therefore, that the same proportion of them will desire to marry, as of their brethren in the Ministry who stay at home. What is that proportion? I judge at least nine-tenths. The effect then of a decided preference for single men would discourage nine-tenths of

those, who would otherwise come forward, from offering their services. Would this be well and desirable? Among which party would we have the prospect of obtaining the best qualified men for our work;—the party of one-tenth, or that of nine-tenths? And who would not prefer that the ablest man should go, whether he chose to go married or single? Should our young men suppose they can do most good single, they need no inducements from the Committee or those who contribute to our funds, to procure their going out single; should they decide otherwise, the offer to support single men, in preference to married, will not convince them, but will only make the Committee's mode of conducting missions unpopular with them. I submit, therefore, if it would not be the wisest course, in view of these considerations, to let this matter take its own course, in simple reliance upon the providence of God to order it aright. If there is no pledge for single men, no vote of the Committee to call attention to the subject, it will not be half so much considered by our young men at the first dawn of their missionary feelings. More will offer their services. The Committee can then, if there be a sufficient number of married men already engaged in the Missions, after learning the views of the candidates, give what preponderance they please to this determination to go out single on the part of one of the candidates. The only effect of a restricted pledge that I can see, is to tie the hands of the Committee. Should two individuals offer to go, with an unrestricted pledge, the Committee may send either at their discretion; the pledge says no, you must send the one who is willing to go single, although every way inferior.

FOREIGN MISSIONS OBLIGATORY ON
THE CHURCH.

When our Lord delivered to his Apostles the commission contained in these words, "Go ye into all the world, and preach the gospel to every creature," he laid the foundation of all missionary proceedings. In a charge which he had previously given to the same persons on first sending them forth to preach in his name, he had advised them of the spirit, by which as his Apostles, they must be actuated—a spirit of faith and dependence on his power and providence: of the opposition they would encounter in his service: and of the divine support and consolation with which, in the discharge of it, they would be favored. But the mission in reference to which this charge was originally given, had been *limited*, like his own, to the cities of Judea,—to the lost sheep of the house of Israel. But now, previously to his leaving the world, on renewing to the Apostles their mission, his own personal ministry being ended, and the price of redemption being fully paid, he prescribed not the former limitations, but directed them to extend to the Gentiles also the operations of their ministry. Actuated by the same spirit of faith, expecting similar opposition, and experiencing similar support, let them now go forth into all the world, and preach the Gospel to every creature. In this commission then, thus renewed and enlarged, our Lord may be considered as announcing the treasure which he deposited with His Church: his will respecting the diffusion of the same, and the mode by which the diffusion should take place. The treasure was the Gospel,—the glad tidings of a full and free salvation, through the love of the Father, the mediation of the Son, and the grace of the Holy Spirit.

The treasure thus deposited with this Church was designed for universal diffusion. It was his will that it should be communicated to all the world and to every creature, as being at once necessary for all, and sufficient for all: while it was through the instrumentality of man that this communication was to be effected. The preaching of the Gospel—the proclamation of these glorious tidings to sinners by their fellow sinners, was the mode appointed for diffusing throughout the earth the unsearchable riches of Christ.

Such was the command—a command which, while it was imperative on those to whom it was originally delivered, has been substantially binding on the Christian Church in every succeeding age. For since the treasure entrusted to its keeping has ever been the same, necessary for all, and sufficient for all: since it has ever been the will of Christ—for he changeth not—that this treasure should be communicated to every creature: and since it is by the agency of man that this communication is to be made; it follows from these premises, that so long as there shall be one corner of the habitable world in which this Gospel may not have been preached; so long as there shall be one individual of the human race by whom these glad tidings may not have been heard, so long it must be incumbent on the Christian Church, in a grateful feeling of its own unmerited privileges, in a tender sympathy for the spiritual wants and miseries of those who know not Christ, in compliance with the known will and purpose of its great Redeemer and in obedience to his express command, to persist in a faithful and unwearied application of the means which he has himself appointed for the recovery of a lost world of sinners, and for the manifestation of his own glory.

These then are the grounds on which we hesitate not to found, shall I say the defence—nay ! the duty of missionary proceedings. To act in the spirit of the injunction of our Lord just cited, to comply with it practically, so far as means and opportunities permit, is a duty, to the discharge of which, every country professing to be influenced by Christian principles, every Church which claims to be built on the foundation of the Apostles and Prophets, every inhabitant of such a country, every member of such a Church, is bound by the most sacred and constraining obligations.

EXAMPLE OF ENGLAND.

There is a lesson to be learnt from our mother Church. She has set an example in every branch of missionary effort, which it becomes us not to slight. It will witness against us if we heed it not. In the wide extent of auxiliary missionary associations, reaching, by personal application, even those who have but their mite to give, in her parochial and other missionary meetings, in her more generous contributions, in the untiring faith of pastoral effort, and more recently in the rapid development of a growing zeal which marks the Church of England, it becomes us to follow with no timid step. And yet more are we admonished, by that forbearance and Christian charity which has recently united in a firmer bond, the great societies of that Church. Is not the time near when overlooking, in like manner, those differences incident to human sentiment, and springing from the colder calculations of mere mechanical arrangement, we shall generously unite to a much wider extent in those efforts, which have for their legitimate

object the advancement of the kingdom of Christ ? Is not the time near, when they who cannot conscientiously unite, will silently permit others to spend and be spent in such manner as may approve itself to that portion of the Church ;—when the friends of such effort shall pursue their course in humble faith, restrained from every unchristian aspersion upon the motives of others, themselves unmolested by the objections of those not yet prepared to follow in the same path ? In watching the high and honorable confidence now mutually gaining ground in the various benevolent operations of the English Church, an example is set commending itself to conscientious attention, as prompted by the Spirit of God, and evidently preparing his own instruments for his own work. Let such a confidence pervade our own Church, and our differences on the missionary question will disappear, and opposition, if not eradicated, become at least silent, in the feeling that if the work be not of God it will come to nought.

It is far better to regard the mere mechanical operations of the missionary work as entirely subordinate. Though springing from the abiding standards before us, such *modes* of operation may from time to time safely be adapted to changing circumstances. Like the implements of husbandry, they may be laid aside successfully as the seasons advance, until in due time the Church may be prepared to “ put in the sickle ” and reap the rich harvest which God will prepare as the reward of faith. Unduly exalting the fashion of our instruments, we have lost sight of that deep zeal which now characterizes the enlarged movements of the mother Church.

Intelligence.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.—We have to acknowledge the kindness of friends in this institution in furnishing, at the request of some of our Foreign Missionaries, donations of books for their several Stations. Among the more recent is a donation to the Greek Mission, and one also to the China Mission. The following notice of the last of these should have appeared in the January number, but was inadvertently omitted: "*A donation to the Foreign Committee of books for the China Mission, from the Am. S. S. Union, by a contribution by the Children*

of the Church of the Epiphany, Philadelphia, \$50 00."

TEXAS.—Bishop Freeman proposes, (*Deo volente*,) to take his departure from Newcastle, Delaware, for the Southwest, on Monday, 17th February. His intention is to go direct to New-Orleans by the Southern route, with a view to accomplish, if practicable, a hasty visitation of the stations in Texas before proceeding to Arkansas. Letters may be addressed to Bishop Freeman at New Orleans until the 1st of April, and after that at Little Rock, until further notice.

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th January to the 15th of February, 1845:

MAINE.

Portland—St. Stephen's S. S. for educ. of Jas. Pratt, Africa. \$16 00 16 00

MASSACHUSETTS.

Andover—Christ Ch. S. S. Christmas offering. 7 81

Boston—Christ Ch. \$1; S. S. do. Xmas offering, \$2 50. 3 50

St. Paul's Ch. \$10; S. S. do. for Africa, \$3; do. do. for a child to be named Robert Leighton, China, \$6; do. do. for a child to be named Francis Arnold, China, \$25. 44 00

Hanover—St. Andrew's Ch. for Af. \$20; for China, \$20; do. from Dorcas Society, for a child in China, \$25. 65 00

Roxbury—St. James' Xmas off'g. —10 41

Taunton—St. Thomas' Ch. for a child in Africa, \$20; do. S. S. Xmas off'g, \$9 52. 29 52 160 24

RHODE ISLAND.

Bristol—St. Michael's, Dec. monthly col. \$9 88; do. for Eastern Churches, \$10; do. S. S. Xmas off'gs, for education of a child in China, \$9 55 29 43

Newport—Trinity Ch. for Constantinople, \$10; general, \$22 25; do. S. S. Xmas off'gs, \$2. 34 25 63 68

CONNECTICUT.

Brandford—S. S. Xmas coll. \$ 0 74

Fairfield—Trinity Ch. monthly off. \$8; S. S. do. contributions of Miss. box, for educa. of Walter Buckley, Africa, \$6 20; do. special contribution, Sunday after Epiph'y, \$2 30. 16 50

Hartford—Ladies of Christ Ch. and St. John's, educa. in China, \$25; do. Africa, \$20. 45 00

Middle Haddam—Christ Ch. bal. for ed. of Cynthia Nash, Af. 13 00

New Haven—Trinity Parish, for Constantinople, \$145 97; Ogden Soc. of Young Ladies, for do. \$40; Bishop Seabury, do. do. for do. \$20 205 97

A Lady of Trinity Parish. 5 00

Portland—Trinity Ch. S. S. for Af. 50

Portsmouth—Trinity Ch. for Af. 50 287 21

NEW YORK.

Albany—St. Paul's Ch. 20 00

Hobart—St. Peter's Ch. 2 25

New York—Church of the Ascension, for China, \$45; do. for Africa, \$50; for Greece, \$25; general, \$456 65. 576 65

St. Bartholomew's Ch. \$67 72; S. S. do. \$3. 70 72

St. Mark's in the Bowery, for China, \$26 37; do. for Af. \$19. 45 37

St. Paul's Ch., Miss B. for parochial school, Galveston, \$3; a Lady of do. for Africa, \$20. 23 00

St. Thomas' Ch. 193 28

St. George's, Miss M. for Af. \$10; Mrs. Rose, for China, \$2 00.....	12 00
Family Mite Box.....	3 48
Cash.....	82 12 1028 87

WESTERN NEW YORK.

Binghamton—Rev. Dr. Robertson, for Constantinople.....	25 00
Geneva—C. S. B. Trinity Ch. for China.....	5 00 30 00

NEW JERSEY.

Newark—Trinity Ch. \$30 42; S. S. do. do. \$4.....	34 42
Morristown—St. Peter's Ch.....	3 06 37 42

PENNSYLVANIA.

Bellefonte—St. John's Ch. \$10; Xmas coll. $\frac{1}{2}$, \$1.....	11 00
Chester—St. Mary's Ch.....	12 66
Holmesburg—Emmanuel Fem. S. S. Xmas off'ng, for Africa....	2 74
Honesdale—Grace Ch.....	8 00
Morgantown—St. Thomas' Ch.....	5 18
Philadelphia—A Presbyter, being 15 per cent. on his yearly income.....	150 00
St. Luke's Fem. S. S. for ed. of Emily Spear, Africa....	20 00
St. Andrew's Ch. for China, \$23 62; do. Female S. S. for beneficiary at Athens, \$80.....	103 62
Trinity Ch. Xmas off'ngs, $\frac{1}{2}$	13 11
St. Peter's Ch. quarterly col. for Texas, \$50; for Con- stantinople, \$100.....	150 00
Christ Ch. Female S. S. for ed. of John W. James and Benjamin Dorr, Africa, 3d annual payment.....	40 00
Miss Hutchins, for education of John W. Hutchins, Af. 3d annual payment.....	20 00
S. B. B. $\frac{1}{2}$	25 00
Westchester—Holy Trinity Church Xmas off'ng.....	1 12 562 43

MARYLAND.

Alexandria, D. C.—St. Paul's, a member, for China, \$10; thank off'ng of do. for me- dicines for China, \$5.....	15 00
Annapolis—St. Ann's Ch.....	6 00
Alleghany Co.—Emmanuel par. $\frac{1}{2}$, \$9 79; All Hallows' par. $\frac{1}{2}$, \$5 00.....	14 79
Baltimore—Christ Ch. S. S. ed. of children in Africa.....	35 00
St. Paul's Ch. 2d day of Con- vention, $\frac{1}{2}$, \$11 17; 3d day of do. $\frac{1}{2}$, \$6 12.....	17 29
Baltimore Co.—St. John's and Har- ford parishes.....	10 00
Cumberland Co.—Emmanuel pa. $\frac{1}{2}$ Chester pa and Chestertown—For China, \$15; for Af. \$15....	30 00
Carroll Co.—Ascension and Trinity parishes, for Constantinople, \$15 91; do. general, \$5 10.....	21 01
Clear Spring—St. Andrew's Ch. $\frac{1}{2}$ Dorchester par. $\frac{1}{2}$	5 00 2 30
Frederick Co.—All Saints, \$32; do. W. N. B. \$30; do. G. M. P. \$5; do. a domestic, \$1; All Saints', for Africa, \$10.....	78 00
A Family Mite Box, fourth and last instalment for ed. of John Contee, Africa.....	20 00
A Little Boy, Miss. Box, for Africa.....	4 42
Georgetown, D. C.—Christ Ch.....	62 67
Havre de Grace—St. John's Ch. $\frac{1}{2}$	4 67
Hancock Co.—St. Thomas' par. $\frac{1}{2}$...	8 33

Harwich—St. Thomas' Ch. $\frac{1}{2}$	13 33
Petersville—St. Mark's Ch. Xmas col. $\frac{1}{2}$	10 00
Prince George Co.—St. Matthew's and St. Mark's Ch. $\frac{1}{2}$	25 81
St. John's par.....	4 00
Queen Ann's par. $\frac{1}{2}$	31 99
St. Paul's par. $\frac{1}{2}$	12 27
Prince Geo. and Charles Cos.—St. John's par. $\frac{1}{2}$	34 85
Somerset Co.—Spring Hill par.....	5 00
Talbot Co.—St. Michael's par. $\frac{1}{2}$	30 00
Seyern Ch. $\frac{1}{2}$	3 97
St. Peter's Ch.....	9 72
Washington Co.—St. John's Ch. $\frac{1}{2}$...	16 78
Washington pa.—Christ Ch. $\frac{1}{2}$	20 00 569 91

VIRGINIA.

Bedford Co.—Russell par. $\frac{1}{2}$	10 00
Charlottesville—Rev. R. K. Meade, $\frac{1}{2}$ R. Duval, for church in Hous- ton, Texas, \$2; Mrs. Ann Coush, $\frac{1}{2}$, 50 cts.....	2 50
Cumberland Co.—For ed. of Wm. Knicker, Africa.....	20 00
Essex Co.—St. Ann's and South Farnham parishes.....	50 00
Hedgeville—M. Zion Ch. for China. Northampton Co.—Huntington par., part.....	10 00 20 00
Martinsburgh—Ladies of Trinity par. for China.....	13 25
Meade parish—part.....	23 89
Rahleigh and Dale parishes, $\frac{1}{2}$	18 50
Shephardstown—St. Andrew's Ch. for China, \$17 13; for Africa, \$17 12.....	34 25
Miss B. M. Page, for ed. of a boy in China, to be named Page...	30 00 247 30

SOUTH CAROLINA.

Beaufort—St. Helena par. for Af....	9 25
Charleston—St. Phillip's Church for Africa, \$3; do. for Rev. J. W. Miles, \$10; general, \$52 25.....	65 25
St. Michael's Ch.....	35 82
Society of Colored Persons.....	16 00 126 32

NORTH CAROLINA.

Wilmington—A Few Friends to Foreign Missions.....	10 70 10 70
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GEORGIA.

Savannah—Christ Ch. S. S. sup. child in Africa.....	20 00
Colored do. do. for Africa....	11 85 31 85

ALABAMA.

Springhill—Juvenile Miss Soc. for ed. of girl in China.....	25 00 25 00
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OHIO.

Circleville—Miss N. Doddridge, \$1 75; H. T. Woodward, for Africa, \$2 75; little chil- dren, do. 75 cts.....	5 25
Cuyahoga Falls—For China, \$2; for Africa, \$2; for Greece, \$2. Rt. Rev. Bishop McIlvaine, off'ngs of his household.....	6 00 20 00
Zanesville—W. H.	3 00 34 25

KENTUCKY.

Henderson—St. Paul's Ch. $\frac{1}{2}$	5 00
Jefferson Co.—St. Matthew's Ch....	6 12
Louisville—St. Paul's Ch. S. S. for sup. of Wm. Jackson, Af. \$20; a member of do. for For. Missions, \$5.....	25 00 36 12

MICHIGAN.

Detroit—St. Paul's S. S. contribution for 1844.....	11 00 11 00
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TOTAL, **\$3,278 30**

(Total since June 15th, 1844, \$19,288.08.)